THE Foundation of *Christian Religion*

Gathered into Six

PRINCIPLES

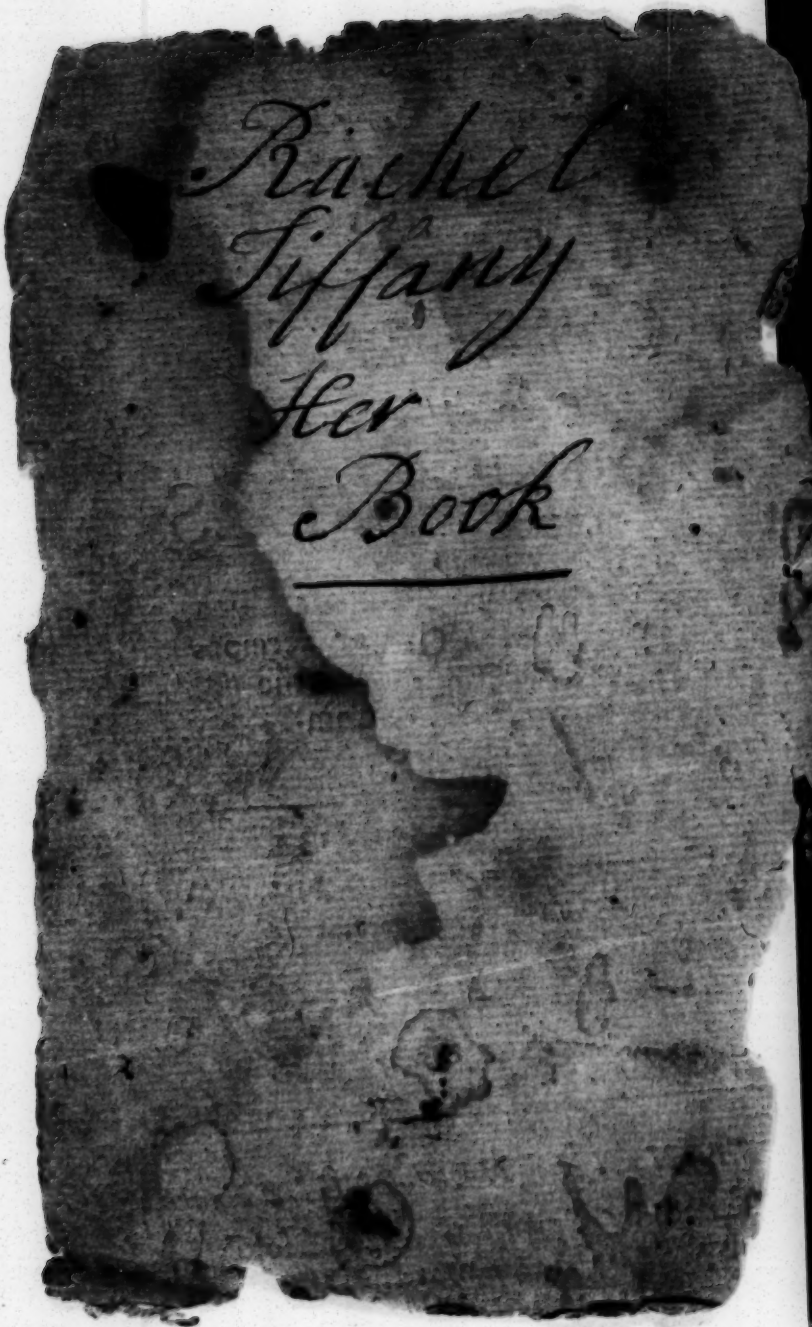
And it is to be learned of ignorant People that they may be fit to hear Sermons with profit, and to receive the Lords Supper with Comfort.

PSAL. 119. Ver. 130.

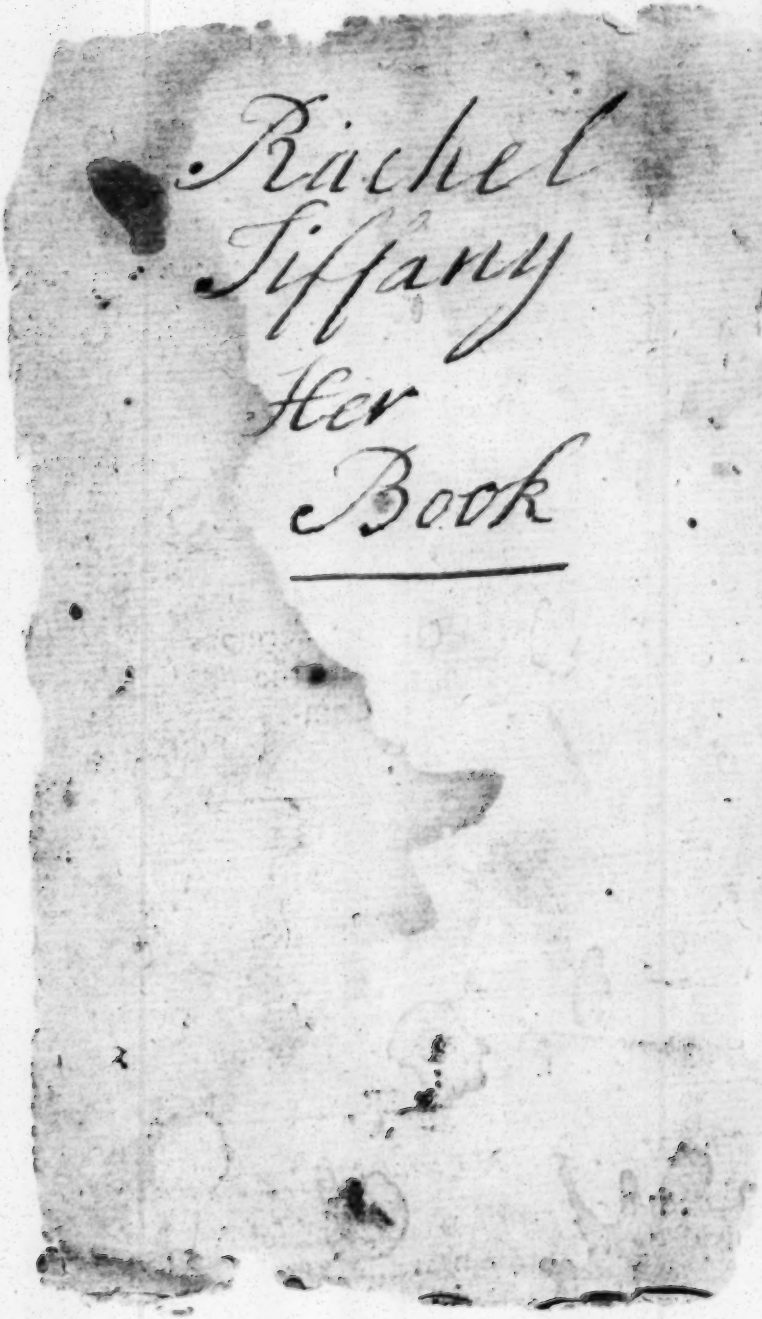
The entrance into thy Word sheweth light, and giveth understanding to the simple.

By *William Perkins.*

...STON IN NEW-ENGLAND
...inted by *Samuel Green*, and sold
by *Mary Avery* near the *Blue*
Anchor in ...


Rachel
Tiffany
Her
Book

This shot repeats the previous one, but with different lighting.



So did the
in death
6. H
God, H
Hono
one
all t
Go
ha

him. Nor
, than to
Eternal
wher
neth
d of
lory

Himſelf ſaith, Joh. 12. 26. *If any man ſerve me, him will my Father honour.*

We proceed therefore unto the Second Enquiry, viz. *What Honour it is that God will beſtow on ſuch as do thus honour him?*

A. 1. *Sometimes the providence of God does put honour upon them that have honoured him, by putting them into honorable Stations and Employment.* No man is put into any honorable Station, but it is the Lord that ha's done it. Pſal. 75. 6, 7. *Promotion comes neither from the Eaſt, nor from the Weſt, nor from the South, but God is the Judge, he putteth down one and ſetteth up another.* A man may go from one end of the world to another, from Eaſt to Weſt, and he may croſs the World from North to South, and yet never find promotion, except God ſhall ſee meet to ſet him up. It is true, that men may be the inſtruments of promoting a man: They may do it by their Election. Nevertheleſs, God do's it. For Prov. 16. 33. *The Lot is caſt into the Lap, but the whole diſpoſing thereof is of the Lord:* Or a man may be promoted to an honorable Station & Employment by a Commiſſion from a Superiour Power: but neither is that without the Providence of God. When *Pilate* boaſted of his power, Chriſt ſaid to him, *thou couldeſt have no power at all, except it were given thee from above.* Joh. 19. 11. He

his Authority by vertue of a Commission from the Emperour, but there was an hand of Heaven in it. No man shall be promoted to honour without the Providence of God. The King of *Moab* said to *Balaam*, *I thought to promote thee to great honour, but the Lord hath kept you back from honour*. Numb. 24. 11. Notwithstanding the intentions and inclinations of Kings, they shall promote no man to honour whom God is resolved to keep back from that honour. Nor is this so to be understood, as if no man were by the Holy providence of God set in an honorable Station, but such as have honored God; for many Times the Vilest of men are exalted, and God does it not to honour them, but to punish a sinful world by them. Before honour, goeth Humility. If a proud ambitious man obtains the honour which he hath been aspiring after it is in Judgment to himself and others: but if an humble man hath honour conferred on him, it is in mercy to the people concerned in him. And sometimes the Lord promotes his faithful Servants to honorable Stations as a reward for their Fidelity unto his Interest; which is in special the honour intended in the Text before us. *Eli* was set in an honorable Station, and his posterity should have had that honour continued to them, had they honoured God as they ought to have done. We see the Truth before us verified in *David*. He was the youngest of all the

Sons of *Jesse*, but the most pious of them all God found his heart faithful, and he took him from the Sheepfold, and made him to be the feeder and the leader of his people Israel. We see it in *Joseph*: By his Exemplary obedience to the Commandment, God has had honour in all ages of the world which have been since that time: Him did God make Governour of the Land of Egypt. We see it in *Moses*: He honoured God by espousing the cause of his afflicted people: And God made him to be a *King in Jesurun*: The most precious people in the whole world were put under his Government, which was a greater honour than if he had been made the Monarch of the Universe, without having the Lords people committed to his Inspection and Jurisdiction.

2. *God causeth them that honour Him to be honoured, in respect of the Esteem and Reputation which they have in the world.* He giveth them a great room and interest in the hearts of them whose esteem or good word is to be valued. Indeed, if a man will be Zealous for God, and faithful to his interest, there are wicked men that will reproach and revile him. *David* found it so. *They that sat in the gate*; some that had been in power, *spake against him*, and *he was the song of the Drunkards.* Psal. 69. 12. Lewd debauched persons who were for *King Sauls Interest*, would make *Lampoones* against David, and when they were

were over their Cups they would ſing them: but the reproaches and mockings of ſuch men are an honour, and to be worn as a Crown. It is an honour and an happineſs to be reviled and ſlandered by ſuch vile perſons. Matth. 5. 11. *Bleſſed are you when men ſhall revile you, and ſhall ſay all manner of Evil of you falſely for my ſake, rejoyce and be exceeding glad; for great is your reward, for ſo perſecuted they the prophets.*. If it is for Chriſts ſake, for our appearing in his cauſe or to maintain his Truth and Intereſt that we are reproached and ſlandered, we may wear thoſe reproaches as our Crown for they are a part of our bleſſedneſs: Uſually they that have honoured God moſt, have the honour to be moſt reproached by the wickedeſt men in the world. Who honoured God more than the Prophets and Apoſtles in their day? And who were ever more reviled? So the chief Reformers in the laſt Century: *Luther* and *Calvin* eſpecially, no men were reproached more than they that had deſerved better uſage from the age wherein they lived. It is not a deſirable thing for a man to be Cryed up by the generality of wicked men. Luk. 6. 26. *Wo unto you when all men ſhall ſpeak well of you: for ſo their Fathers did by the falſe Prophets.* All the profane men in the Land would be ready to ſpeak well of the falſe Prophets, becauſe they would daub their Conſciences with untempered Mortar. They would

would ſay though you live in your ſins, as lon as you are called by the Name of the true God, and go to the Temple, and ſay your Prayers, you ſhall go to Heaven. There is no need of any ſuch Repentance as the true Prophets ſay is neceſſary for your Salvation. Juſt as ſome ungodly Preachers in theſe dayes ſay, if men call themſelves Chriſtians and are Baptiſed, there is no need of preaching Converſion to them. It is a ſign that a man ha's not been ſo faithful to Gods Intereſt as he ſhould have been, when the wickedeſt of men extol him. One having heard that a very vicious perſon commended him, was troubled at it, Alas (ſaid he) *quid mali feci*, what have I done amiſs that ſo wicked a man ſhould ſpeak ſo well of me. So then a Reputation amongſt ſuch is no honour, nor deſireable: but to have the love and reſpect of good men is deſireable: therefore David prayed for that. Pſal. 119. 79. *Let thoſe that fear thee, Turn unto me.* And God did give him an Intereſt in their hearts. Verſe 74. *They that fear thee will be glad when they ſee me.* Good men if they did but ſee David, they were glad: their hearts rejoyced to ſee that there was ſuch a man yet living in the world. And this honour had the Governours in Iſrael who had generouſly ventured themſelves in the cauſe of God and of his people. Wherefore the inſpired *Deborah* ſaid of them. Judg. 5. 9. *My heart is toward the Governours of Iſrael.*

e. I do in my heart love and honour them. nd doubtleſs, all the good people in the Land did ſo. And thus it was with *Mordecai*, out of reſpect to the Honour of God, he would not bow the knee to *Haman*. *Haman* was a Type of *Antichriſt*, and no queſtion aſpired after, & expected a Religious Worſhip as *Antichriſt* does, which *Mordecai* would not yield unto him: Now God did not only advance *Mordecai* to a very honourable Station, he was next to the King *Ahaſuerus*, but alſo gave him a great Reputation amongſt his people. Eſth. 10. 3. *He was great amongſt the Jews, and accepted of the Multitude of his Brethren.* The *Hamanites* could not endure him, but all good men loved and honoured him.

3. *As for them that honour God, he makes their Names to be precious and honourable after they are dead and gone to a better World.* Their Names are like an Oyntment that is poured forth. *Cant.* 1. 3. They have a ſweet ſavour with them. Their Names live after their bodies are dead. Pſal. 112. 6. *The Righteous ſhall be had in Everlaſting Remembrance.* A long time after they are dead, they that knew them will ſpeak honourably of them; and ſuch as never knew them, only have heard of the Grace of God in them, will have honourable thoughts of them in their hearts. Many times their Names are

more

more precious after their death, then they were whilſt alive. This we ſee in *Moſes*: Whilſt he was living, the people were always complaining and murmuring againſt him: Nothing could happen amiſs, but preſently they were ready to ſay, we may thank *Moſes* for all this; yet when he was dead they were ready to Idolize him: So the Jews would build the Tombs of the Prophets, & Garniſh the Sepulchres of the righteous, whom whilſt living, they cared not for. *Mat.* 23. 29. But as for wicked men they leave an Ill Name behind them. *Prov.* 10. 7. *The memory of the Juſt is bleſſed, but the Name of the Wicked ſhall rot.* What rotten Names do ſome wicked men leave behind them in the world: Their putrified Carcaſſes are not ſo unſavoury as the vile Name which they have left to Poſterity. But all the Honour mentioned is nothing compared with what God will beſtow on his Faithful Servants. Therefore,

4. *They that have with a ſincere heart endeavoured to promote the Honour of God in the World, ſhall certainly be honoured by him at the laſt day.* All the Promiſes in the Scripture will receive their full accompliſhment *in that day.* Whatever Services have been done whereby God has been Honoured, Chriſt will make an honourable mention of them; and praiſe his Faithful Servants for what they have done, be-

fore the whole World in that day. As their faith, ſo their good works will be *found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.* 1 Pet. 1. 7. An honourable reward ſhall then be given to them: Chriſt will make them Judges of the World; yea, and of Angels too. 1 Cor. 6. 2, 3. *Do you not know that the Saints ſhall Judge the World? we ſhall Judge Angels.* Chriſt will make them to Sit upon Thrones in that day. Mat. 19. 28. *In the Regeneration,* h. e. at the *Reſurrection, when the Son of Man ſhall Sit on the Throne of His Glory, you ſhall Sit upon Thrones.* Chriſt will put a Scepter into their hands in that day. *Rev.* 2. 26, 27. *I will give him power over the Nations, and he ſhall rule them with a rod of Iron*; *i. e.* with a Scepter. Chriſt will give them a Crown in that day. Yea, a Crown of Glory, and a Glory that fadeth not away. All Earthly Glory ſoon fadeth away: *Tranſit gloria mundi*: Worldly Honour is (as one expreſſes it) ſubject to the *Epilepſy.* Men in high places are *Set in ſlippery places.* Pſal. 73. 18. They are like men ſtanding on Ice, that get a fall before they are aware. But the Honour which God confers on his Servants at the laſt day, will be an Everlaſting Honour. It ſhall not continue for a few Generations, but throughout Everlaſting Ages. This

Honour

Honour have all the Saints, All whose hear
are set to serve and honour God. Thus shall
it be done to the man whom the King of Hea-
ven delights to honour.

We proceed to make some *APPLICA-
TION* of the Doctrine, which has been o
pened and Confirmed in the particulars in
sisted on.

*USE. I. This Directs them who are concerned
the* Elections *of this Day, whom they should cho*
Put honour upon them, who will hon
God. It was a principle and practice amo
the *Lacedemonians*, to chuse men into the
nate, not for their Riches, but for their Vir
This did the light of nature direct them u
It is a great priviledge which you enjoy
day, that there can be no Civil Rulers
the Province (excepting the Comman
Chief, and his Deputy) but wha
by their *Representatives* shall
other Plantation
Nor should
amongst

us are in Authority the people rejoyce. Well they may, becauſe then ſuch are in Authority as will ſeek their proſperity. Whenas they that are unfaithful to God, though it may be they may carry it well as long as it is fair weather, they'l ſhrink in the wetting. If a Storm of Temptation happens, that the Intereſt of the Publick, and their own perſonal re in Competition, they will make the Pub-ck give way to their perſonal Intereſt. It related concerning that famous Emperor *nſtantius Clorus*, (who dyed in *England*, then own by the Name of *Britain* only) that ving in his Court many Chriſtians, that ſo might Try their Fidelity, he gave out, that h as would not renounce their Chriſtianity uld no longer be his Servants. Whereupon e who were only Chriſtians in Name, but Sincerity, thinking to pleaſe the Emperor, they would renounce the Chriſtian en they had done, Now (ſaid Your that will be falſe unto me, and rt. Well

for the direction of them who may have the power of *Election*, that they ſhould (ſo far as they are able to judge) Elect God-fearing men. Chooſe ſuch as will both by their Authority and by their Example Encourage the worſhip of God. That will ſay with *Joſhua*, *I and my houſe we will ſerve the Lord.* That ſay after David, Pſal. 122. 1. *I was glad when they ſaid unto me, let us go into the houſe of the Lord*, where God was publickly and ſolemnly worſhipped as Himſelf had commanded. Chuſe ſuch as will be Zealous for God: That will Exact their Authority for the ſuppreſſing of all manner of Vice, and for the Encouragement of Vertue and Piety: That will be a Terror to Evil doers, and a praiſe to them that do well. A few ſuch Counſellors and Rulers may Save a Land from deſtruction. Jer. 5. 1. *Run ye to and fro, through the Streets of Jeruſalem, if there be any that Executes Judgment, I will pardon it.* That great City would have found the better for a few ſuch, nay, for one ſuch Magiſtrate. Chooſe them that will Fear GOD & Honour the KING. That will be faithful to his preſent Majeſty, whom God and all the good people in *England* have ſet upon the Throne. It is needleſs for me to ſay, Let no man give a Vote for any one that has the ſlaviſh heart of a *Jacobite* in him. There are very few of that ſort of men in *New-England*. I hope not an hundred of them in the whole Province; and I hope not ſo much

much as one in this *General Assembly*, in which reſpect ſuch a caution may ſeem ſupefluous. Chuſe them that will ſhew ſingular reſpect to good men, becauſe they are ſuch: As *David* was reſolved to do. Pſal. 101. 6. *My eyes ſhall be on the Faithful in the Land.* Such as were Faithful to the beſt Intereſts, he would caſt an eye of peculiar reſpect and favour towards them. So did the Rulers in *Judah*. Hoſ. 11. 12. *Judah Ruleth with God and is faithful with the Saints.* The Rulers in *Judah* adhered to the true pure Worſhip of God; they alſo adhered to the Holy Prophets and Godly people in the Land. Chuſe ſuch as will be willing to be reproached and ſo perſecuted on the account of their being Faithful in the diſcharge of their duty: Such a Magiſtrate was *Job*, as we may ſee by what he ſays, Job 31. 34. *Did I fear a great multitude, or did the contempt of Families Terrify me.* He knew that if he diſcharged the duty of his place, in bearing witneſs againſt thoſe things whereby God was diſhonoured, a multitude of bad men would be offended: He knew that if he puniſhed a Criminal, the Families that were related to that Criminal would be inraged: But he mattered it not, as long as he did nothing beſides what the duty of his place as a Magiſtrate obliged him unto. Chuſe ſuch as will prefer the Intereſt of Chriſt above their own; that will not warp with the Times, and make the Intereſt of Chriſt

Chriſts holy Kingdom to truckle under their ſecular Intereſts, as it is the manner of Time-ſervers to do.

USE. II. Let this excite us all in our ſeveral places & ſtations to Endeavour that God may be Honoured. Let the *Motive* in the Text quicken us unto that which is our duty. The *Orator* obſerves that the nature of man is deſirous of honour. And the Gentiles by the light of nature knew that *Vertue* is the way to that which is truly to be accounted *Honour*. The *Romans* had a Temple which was called the Temple of Vertue, and another called the Temple of Honour. Theſe were ſo built as that no man could paſs into the latter, but through the former. God is ſo Gracious as to reward the Vertuous actions of moral Heathen. The juſtice of *Ariſtides* made him famous. *Codrus* & *Regulus* becauſe they preferred the ſafety of their Country above their own lives, were honoured in the world. The external Services of Hypocrites have a Temporal reward. God will never be in any mans debt. When *Jehu* executed Judgment on the houſe of *Ahab* according as God had commanded him, he was rewarded with the honour of a Kingdom, for four Generations. But what is that to the honour which God will give to them that are his Faithful Servants? The honour which comes from God alone is tranſcendently better than that which is from men only. It is a maxim, that *the King is the Fountain of honour*. So

t is as to Civil honour. But there is an honour which none but the King of Kings and Lord of Lords is the fountain of: Let no honour but that satisfy us: Nor let any of us be satisfyed without that honour. If we approve our selves sincere in his sight, we shall have the praise (though it may be not of men, yet) of God; and that's honour and happiness Enough.

Let us moreover consider, *That some amongst us are under peculiar Obligations and Advantages to honour God.* They whom God has honoured above others, are under an Obligation to honour him more than others.

There is one in this Assembly, a more honorable Person than ever was seen in these Territories from the beginning unto this day. Many a prayer has been sent up to Heaven that God would send us a *Governour*, who should be a Rich Blessing to this his people. We have reason to hope that God has and will Answer those prayers in *His Excellency's* now arrival amongst us. It may be thought to be beneath the Character of so illustrious a Person to accept of the Government of so mean a people; but *My Lord*, Considering that they are the Lords people, give me leave to say to you, that the God of Heaven has put honour upon you, in Committing so many of his Jewels to your charge. I remember an honorable personage interceding with His present Majesty in behalf of His Subjects in

New-

New-England, uſed this argument, That proportionably to the number of people, there were more Good Men in *New England* than in any place in the whole world; and I ſhall ever remember the Kings gracious Reply, *That He did believe that the people in New England, were a Good People.* It muſt be confeſſed that we are much degenerated from what once we were, and that there are ar more ill men amongſt us, than there were Forty years ago, Nevertheleſs, there are at this day, ſome Thouſands of them who fear God, and whom He has purchaſed with his own blood. So that, *My Lord*, God has committed unto your inſpection and protection, a people that are dear unto Him. *My Lord*, I am low, but my Meſſage is from on high. Thus ſays the God of Iſrael to you; yea, the God of *New-England* ſays, Love my people becauſe they are mine. Be kind to them for my ſake, and God will give unto you that which ſhall be infinitely better than all the Honours, or Emoluments which this world can afford. And one word let me ſpeak for your Encouragement. There is not a *Governour* on the face of the Earth at this day, That has ſo many prayers going up to God for him every day, by a praying people who have an Intereſt in Heaven, as your *Excellency* has; and theſe prayers will be a greater Mercy to you, and to your Noble Family, than all the *Baronies* or *Earldoms* in the whole world would ever be. The Lord of Heaven grant that is may be ſo.

There

There are others in this Assembly whom God has or may Establish in an Honourable Station. I mean such as may be called to *Assist* in Government. You (Much Honoured) have singular Advantages put into your hands to promote the Honour of God. You may do so by giving wise and faithful Advice, whereby Gods Interest, and his peoples shall be promoved. And by taking effectual care that *Proclamations*, and good Laws for the Suppressing of those Evils whereby God is dishonoured, may be duly put in *Execution*. Blessed be God, who has given our *Nation* a *King* that has from the Throne declared against those Immoralities which some of his Predecessors had corrupted the Kingdoms with. And blessed be God, who has given *New England* a *Governour*, that has Emitted a like *Proclamation* in that part of his Government, where there was the greatest need of it. There are good Laws amongst us for the Suppressing of Swearing, Drunkenness, Sabbath breaking and other Immoralities. But if these Laws be not duly put in Execution, they had as good, nay better never have been made. I speak this, not as doubting of your Fidelity in this matter, since it is a known Rule in moral policy, that a bad Executor of Laws, is worse then a great breaker of them: But to Encourage your Zeal.

There are also in this Assembly many of them who Minister in the House of God, whom he

has

has in that respect put Honour upon. It was said of *Samuel* that he was an *Honourable man, a man of God.* 1 Sam. 9. 6. To be Gods man, to be his Servant, is to be Honourable. The Apostle speaking concerning the Ministerial Function, says, *No man takes this honour to himself, but he that is called of God, as was Aaron.* Heb. 5. 4. The *Ambassadors* of Kings are Honourable. And are not they so, whom the Scripture calls the *Ambassadors of Christ*, who is the King of Kings. Therefore ought they above all men to be careful of the honour of him who is in a singular manner their Lord and Master. And they have in respect of their Ministry great opportunity, as well as obligations thereunto. A man may sometimes by one Sermon be Instrumental to promote that whereby God shall have Everlasting Honour. The blessed Martyr *Ridley*, by a Sermon which he Preached to King *Edward 6.* was an Instrument of obtaining that which continues to be a National Benefit at this day; so by endeavouring the Conversion of Souls, we shall cause God to be honoured. Every one of those Souls will continue honouring God throughout the Days of Eternity. *My Brethren*, Let us make the Exaltation of the Glorious Name of the Lord Jesus Christ the great design of our Ministry. What has a Minister to do, but to cry down sin, & to Preach up the Lord Jesus Christ? It is a sad thing, when Ministers Preach it may be whole

Sermons

Sermons one after another, and no mention of the Blessed Name of Christ in them! Nay, (which is horrid to be spoken) they love not to speak of him, although they pretend to be his Ministers. How unlike are such men to the blessed Apostle *Paul*, concerning whom *Austin* observes that he mentions the Name of Christ no less then four hundred and fifty times in his Epistles. They that call themselves his Ministers, and yet love not to hear his Name mentioned, may fear, that at the last day, when the Lord Jesus Christ shall say unto some who have Prophesied in his Name, *Depart from me, I never knew you*, they will be found in that Number. And let us remember, that *God has set us for the defence of the Gospel*. And that not only as to the *Faith*, but as to the *Order* of the Gospel. *New-England* differs from all other Plantations in this. Other Plantations were built upon a Worldly Interest, but *New-England* was founded on an Interest purely Religious, and this not so much in respect of the Faith of Gospel (in which we agree with all other Reformed Churches in *Europe*) as of the Order of it. Our Fathers (who are now beholding the Glory of Jesus Christ in Heaven) did therefore come into this Land, when it was a Wilderness, a Land not sown. God was pleased to *shew unto them the form of his House, and the Goings out thereof, and the Comings in thereof, and all the Ordinances thereof*. This they left

to us their Children as a Legacy. The *Platform* which they drew out of the Word of God, they have left with us. If we faithfully adhere to those Holy Truths which from the Scriptures have been delivered to us, we shall please and honur God; but if we depart from them, or any of them, we shall dishonour his Name.

There are moreover in this Assembly, those who have the *Honour* to *Represent* the several Towns that have sent them hither. Be you also *Exhorted* in the Name of God to improve the present Advantage put into your hands, to promote his Glory. One thing let me mention to you, and not to you only, but to the whole *General Assembly*, wherein the Honour of God is very much concerned. I mean that which respects the happy Settlement of the *Colledges*. God has had much Glory from that Society, throughout all *New-England*, and not only throughout *New-England*, but in other Plantations in *America*, there are those Preaching Christ who have been in that Society prepared for publick Service. And more than so, many have gone from thence, some of them men of great Renown & Worth, to *England*, *Scotland*, *Ireland*, *Holland*, in which Lands they have done Eminent Service, & Glorified God and Jesus Christ. If that Society should fall, or if that which is worse then a dissolution and desolation should happen to it, *The Glory is then departed from New-England*. And God will

be

be exceedingly dishonoured if we do not use all possible means to prevent it. Therefore I beseech you take this matter into your Consideration without any delay. Now is your Time: And it may be such a favourable opportunity will never again be had, if this be neglected. God has given us a King who will favour us, if we humbly Address our selves to Him in this matter. When I was in *England* above Seven years since, Soliciting the affairs of this People, His Majesty was graciously pleased to say to me, that *He would willingly Countenance the Colledge in New-England, for that He knew many worthy Protestant Divines had their Education there.* And God has given us a Governour, who is ready to do any thing that we shall reasonably desire of him, and to improve his Interest for us, that so we may have an happy Settlement and Establishment of that *Academy* in which the honour of God and the welfare of future as well as of the present Generation is concerned. If we neglect the present Opportunity, how shall we Answer it either to God, or to Posterity? Consider what I say, & the Lord give you understanding in all things.

And let us all pray that God may be Honoured the whole world throughout, and this the more, because the day is certainly at hand, when God shall be honoured throughout all the Earth, more than ever yet has been from the beginning of the world, & unto this day. The Time approacheth when all the Kingdoms of this world shall become the Kingdoms of the Lord and of his Christ. Let us then Turn the Prediction of the Psalmist into a Prayer, with which I conclude. Psal. 86. 9. *All Nations whom thou hast made shall come and worship before thee, O Lord, and Glorify thy Name.* Amen.

FINIS.

ERRATA. Pag. 33. l. 12. for Exact r. Exert, l. 30. for found r. fared, p. 34. l. 2. f. superfluous